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death taking place within the village. This means that as soon as a young or middle-aged person shows any signs of approaching death, he (or she) is hastily carried out into the bush outside the village and left to die there. 761 763

Should the death of a young or middle-aged person occur within the village the body must be carried out and thrown into the bush. The proper person to perform this last service is a son of the deceased, but if no son is available the body must be moved by a stranger (usually a member of the Wandorobo tribe, who is always willing to perform this work), and the fee for doing so is a heifer. The village must be moved as soon as possible after such an occurrence, but otherwise there is no purification ceremony. 764 [563]

Burial of Old People.—Only an old man, or a woman past child-bearing, is allowed to die peacefully in a hut in the village, and the body is then buried in the following way:—As soon as death occurs a ram or bullock is slaughtered and the fat used to anoint the body and clothes (sewn skins) of the individual. All ornaments are removed, and the burying-place is then prepared as follows: A spot in the bush not far from the village is selected and cleared and a hollow square of rough logs is then built up. This structure is usually about four feet square and three feet high. On the ground inside the structure the deceased's sleeping-skin is placed, and on it the body is laid (with the knees sufficiently bent to fit the space). Men are placed lying on their right sides, women on their left. The body is then covered by the various skin dresses owned by the deceased and left, no attempt being made to cover over the top of the structure with wood or earth in order to protect the body from scavenging animals. 766

About a month after the burial has taken place the village must be moved, with the exception of the hut in which the death took place. The hut is left to fall into ruin. Meanwhile, until the move takes place, any other occupants of the hut continue to live in it as before. 768

Ceremony at the Burial-place.—On the day that the village is finally abandoned every member of the village must file past the burial-place and the older people stop and drink beer and slaughter an ox there. My informants, however, insist that this is not a sacrifice to the departed spirit as among some other tribes, and as proof pointed out that they did not pour out any beer at the grave or leave any offering of meat. 769

Inheritance.—A man's possessions all pass to his male children, but if they are too young to take charge of them themselves the deceased's own brother, who acts *in loco parentis* (*see* Widowhood) looks after the property for them. In return for this he is allowed to retain a very small percentage of the stock. 428

A man's personal ornaments are put on his various children about two months after his death, with a certain amount of ceremonial and much beer-drinking. His weapons are kept for his sons until such time as they shall require them.

766 [791] [613] [769] [778]

/202 cont./ stamped down firmly so that hyenas will not be able to dig up the grave. The chief's grave, as well as often the graves of the El kiboron old men, are crowned with a larger or smaller stone mound. Later, as a sign of veneration for the dead, Masai passing by will throw a few bunches of grass on the latter, whereas on the former, which is regarded as sacred, they from time to time pour a little milk as an offering.

766 791 Concerning the burial of Mbatyan, his son Zendeo told me the following: When the ol oiboni died, his large bodyguard was gathered around him, and immediately warriors set off in all directions, in order to bring the sad news to the kraals lying far from one another. From everywhere Masai came streaming in, the relatives of the deceased all appeared, down to the smallest infant. Every mourner brought a few fat-tailed sheep along, which, after a large herd was assembled, were slaughtered. Meanwhile the corpse had been laid out on a neat's skin. Beside this the closest relatives laid their leather aprons and others added theirs in a line ea. 100 paces long, the aprons being placed so that they formed a channel. Now the boiled-out fat was poured on the corpse and flowed along the channel. Then the body was buried, whereupon all the people brought grass and heaped a pile several meters high over the grave, which was then covered on the sides as well as on top with layered stones. In contrast to this description, there is a rumor circulating repeatedly among the people, according to which Mbatyan, several days before his death, in a state of mental derangement, is supposed to have secretly left the kraal at night and wandered about in the steppe, without the men of his guard, who had followed him, being able to find him. Then, when he was found on the fifth day, he was dead and his body already decomposed.

768 If in one kraal several young people or even children have died of some illness within a short time, it is abandoned, first because it is regarded as unlucky, but then also /203/ to enable the survivors to forget the sad event more easily. In such cases of death one can always observe deep sorrow among the relatives, whereas the death of old people, even own parents, is accepted more calmly. "The old ones are now resting, they sleep, their time has come."